A

SERMON

Preached in the year of our Lord 1650.

January 9.

At the Baptizing of

THEOPHILUS,

(Then Lord *HASTINGS*)

Now EARL of

Huntingdon.

By *John Foynes* M. A. one of the Prebends of *Lincoln*, and Chaplain to the Right Honorable *FERDINANDO* then Earl of *HUNTINGDON.*

Baptizetur unusquisque vestrum, in Nomine Jesu Christi, in remissionem peccatorum, & accipietis donum Spiritus Sancti. Act. 2. 38.

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SERMON

Preached in the Year of our Lord 1670.

January 9.

THEOPHILUS,

(The Lord HASTINGS)

Now EARL of

Huntingdon.

To the Right Honorable

THEOPHILUS Earl of HUNTINGDON,
Lord *Haſtings*, *Hungerford*, *Botreaulx*, *Molyns*, *Moules*, *Stomet*, and *Peverell*, &c.

MY LORD,

THis Sermon Preached Sixteen years agoe and upward, upon your Lordſhips Account (though then you was not able to take notice of it) having layne by me ever ſince, does now, by your Lordſhips particular deſire, (which I ſhall ever interpret as a Command) preſent it ſelf to your Lordſhips hands. It was my deſire (being ſufficiently conſcious to my ſelf of ſeveral Reaſons for it) that it might have enjoyed the ſame ſecurity, by enjoying the ſame obſcurity ſtill. But ſince your Lordſhip will have it otherwiſe, I prefer my obedience to all other conſiderations, and wholly ſurren-

devote my self and it to your Lordships Disposal, hoping that if you shall think it fit (as I do not) to suffer it to see any further light, then that of your Lordships Closet; it may appear under the Patronage of your Honours name, as a small Testimony of the great obligation I have to your Honour, and Noble Family: For whose health and happiness daily prayeth (as in duty he is Bound)

My Lord,

Your Honours most obliged
and most humble
Servant
John Foynes.

Luke 3. Verſe 21, 22.

Now when all the people were baptized, it came to paſs, that Jeſus alſo being baptized, and praying, the Heaven was opened.
And the Holy Ghoſt deſcended in a bodily ſhape, like a Dove upon him, and a voice came from Heaven which ſaid, Thou art my beloved Son, in Thee I am well pleaſed.

SInce it hath pleaſed Almighty God, in his gracious Providence, out of his infinite mercy and goodneſs to this illuſtrious Family, to afford unto them this new and lively hope, of repairing their late ineſtimable loſs; ſo as for one (and that their onely) Son, ſown in tears, to let them reap another in joy: And ſince by the occaſion of bringing this Infant to his Holy Baptiſme, the opportunity of ſpeaking concerning Baptiſm is ſo happily put into our hands; I conceive I could not make a fitter choice of a Text of Scripture, whereupon to ground ſuch a diſcourſe, than this, which is in ſhort the Hiſtory of his Baptiſm who inſtituted ours. The Author of this Sacrament,

and

and the Author of our Salvation is the ſame, even our Lord and Saviour Jeſus Chriſt, who inſtituted this holy Sacrament by his precept, and ſanctifyed it by his Example, and hath promiſed to accompany the right uſe of it, by the internal efficacy and operation of his holy Spirit unto the end of the world. *Go* (ſayes he) *and teach all Nations, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt*, &c. *And loe I am with you alway even to the end of the world.* Chriſt aſſiſts his own Ordinance, with his own ſpirit, and promiſes here, that he will do ſo to the end of the world, which promiſe he, for his part, will moſt ſurely perform, procuring in the Baptiſm of thoſe that are rightly Baptiz'd, the ſame miraculous and ſupernatural effects, in an internal and viſible manner, that ſo viſibly and openly happened at his own Baptiſm; namely, the opening of Heaven; Conferring the Holy Ghoſt upon the Baptiz'd, and entring and enrolling of them as the ſervants and ſons of God. For ſo when he was baptized, we read, that the Heavens were opened, the Holy Ghoſt came down, and a voice from Heaven was heard ſaying, *Thou art my beloved Son, in Thee I am well pleaſed.*

Mat. 28. 19, 20.

How this is performed, ſhall be ſhown in the latter part of this Diſcourſe, when we come to a Review of the Text by way of Application. In the

the mean time we will consider the words themselves as they are here Historically propos'd and laid down before us.

And so they will engage us to the observation of these three Particulars.

1. The Baptism it self, of our Saviour.

2. The miraculous effects that attended it, *viz.* the opening of Heaven; the descent of the Holy Ghost in a visible shape; and lastly, a Voice from Heaven in an audible manner, proclaiming our Saviour to be the Son of God.

3. The Instrument or means whereby all this was procured, *viz.* the Prayers of our Saviour.

Jesus also being baptized [and praying,] the Heaven was opened, and the Holy Ghost descended in a bodily shape, like a Dove upon him, and a Voyce came from Heaven which said, *Thou art my beloved Son, in thee I am well pleased.*

First, of the Baptism of our Saviour. *Now when all the people were baptised, it came to pass that Jesus also being baptized*, &c.

This: as all other Actions, is to be considered with those circumstances that attend it; concerning which, the Story takes notice of three, Time, Company, and Place.

1. For the time; It is said to have been when Jesus began to be about thirty years of age, *ver.* 23.

so

ſaould was our Saviour when he entered upon his Miniſterial charge; not that his Abilities were not grown up till then, for we read that at the age of twelve, he was able to Diſpute with Doctors. To anſwer, and oppoſe too, to the Admiration of the Hearers. But to teach us that the work of the Miniſtery is not the work of Infants. The ancient Church (guided, no doubt by this example) forbad any to enter upon that calling till Thirty. The preſent canons give a greater liberty, but yet ſet a time, before which none ſhall be capable of holy orders; which if it were not done, doubtleſs the general rule of mens judging of their readineſs for this calling, would be the readineſs of their preferment when they enter'd upon it. Other things as to the circumſtance of Time, with reference to this Action, being only traditional, it will be enough (if not too much) only to mention, not to inſiſt upon them.

Luk. 2. 46, 47.

There is an ancient tradition that this Baptiſm of our Saviour fell out on the ſixth of *January*, on which we celebrate the Feaſt of the Epiphany upon which day likewiſe (as the ſame tradition ſayes) the firſt miracle that our Saviour did, of turning Water into Wine, did happen. What certainty there is of theſe things, I determine not, any more than of what St. *Auſtin* tells us, concern-

of ing

ing the day of the work on which it happened, we (ſayes he in a certain Homily of his) was on the Lords-Day. *Quam ſacer & venerabilis eſt hic Dies*, &c. How ſacred and venerable (ſayes he) is this Lords day of ours, on which ſo many wonderful and remarkable things have fallen out for the univerſal benefit and good of Mankind. This was the firſt day of the Creation, on which the Light was created, being, as it were ſtruck out of the *Chaos* by the *Fiat*, or almighty Word of God. This the day on which the Children of Iſrael paſt on dry ground through the Red Sea. This the day on which it firſt rained Manna: The day on which Chriſt was baptized in *Iordan*: The day whereon he turned Water into Wine in *Cana* of *Galilee*: The day on which his ſacred Benediction multiplyed five Loaves to the ſatisfaction of five hundred perſons: The day on which himſelf roſe from Death: The day on which he ſent the Holy Ghoſt; And the day on which we do expect him (ſo hee) to appear a ſecond time to Judgment.

Several of theſe things are affirmed to have happened on the day mentioned, by Scripture it ſelf; as for the reſt that relye upon Tradition, I leave every one at liberty to believe as he ſees cauſe; and ſo paſs to the next and more material circumſtance mentioned in the Text, and that is our Saviours

Aſſociats, his fellow Communicants, or the perſons that accompanied him in his Baptiſm, and were Baptized with him; which the Evangeliſt tells us were ἅπας ὁ λαὸς *All the People. Now when all the people were baptized it came to paſs alſo that Ieſus being baptized*, &c.

2. Circumſtance Company.

It was not a ſelect Congregation, or Company of Saints, that Chriſt received his Baptiſm among but a Rabble or mixt multitude; Phariſees, Saduces, Publicans and Soldiers; Dregs of men, and according to the Baptiſts own Character, *a Generation of Vipers.*

Matth. 3.7.

Our Saviour Chriſt, without all doubt, was a perſon ſo pure that he ſtood in no need at all, of any Baptiſmal Ablation, or Sacramental purification. 'Twas he that purifyed that Element, and ſanctifyed the waters themſelves, to the myſtical waſhing away of ſin. Yet you ſee, he not only complyed with the accuſtomed Rites of his Countrey (though there was no need for it at all) but he choſe to do it, in the company of ordinary and vulgar people, in a mixt communion, the Rabble indeed, and a Generation of Vipers.

Does not this example of our Saviour, ſufficiently tax the Inſolence and ſingularity of thoſe who refuſe the Sacrament of the Lords Supper upon no other account but this, that they muſt receive

ceive it in a mixt multitude? Though perhaps they may think the company they receive it in, worſe then that wherein our Saviour received his Baptiſm; yet I hope, they have not ſo high a conceit of their own purity, as to think it greater than that of the Lamb of God, that was undefiled and without ſpot. And yet this great and real purity of his (tranſcendent and imparalleld as it was) made him not diſdain to communicate, in his baptiſm, with a generation of Vipers. *Sacramentorum Efficacia nullo modo pendet vel a dignitate miniſtrantium vel a puritate communicantium.* The efficacy of either Sacrament does in no ſort depend either upon the dignity of the Miniſter that gives it, or the purity of the company that takes it, but upon the power and veracity of him that inſtituted them, and promiſed to accompany the true uſe of his own ordinances, by his own ſpirit to the end of the world. 1 Pet. 1. 19.

Tis true, that the unworthy Receiver ſhall receive Damnation to himſelf. But it is not his company but his ſins that make him unworthy. And it is as true, on the other ſide, that they that come prepared, and rightly diſpoſed for the Receiving of theſe holy Seals, neither the meanneſs or unworthineſs of the Miniſter, or the unfitneſs of other communicants, can render them uneffectual to 1 Cor. 11. 21.

ſuch, for the reaſon aboveſaid, *viz.* That the efficacy of the Sacraments depends not upon the worth or purity of either giver, or Fellow Receiver, but upon the inſtitution and promiſe of Chriſt. This has ever been held Orthodox Divinity in this point, and Mr. *Calvin* himſelf delivers it for ſuch, againſt the Anabaptiſts and other Fanaticks of his time, affirming them to be no better than Novations and Donatiſts, that teach otherwiſe.

Inſtit. cap. 17. de Baptiſmo.

Thus much of the Company, the ſecond circumſtance obſervable in this Action.

3. *Circumſtance Place.*

The third, (which is the Place) is not ſo material. The Evangeliſts St. *Mathew* and St. *Mark* do aſſure us, it was in the River *Iordan*, of which ſome are ſo curious as to aſſign ſeveral Reaſons. A-ſt others that I ſhall not now mention, I look up[illegible] of *Thomas Aquinas* as moſt ſignificant, *viz.* That the River *Iordan* being the water that the Children of *Iſrael* paſt through into the Land of Promiſe, was the fitteſt to be made uſe of, in the Juſtification of that Sacrament, by which we do (and without which we cannot) enter into the kingdome of heaven; according to that of our Saviour, *Except a man be born of water and of the ſpirit, he cannot enter into the Kingdom of God.*

P. 3. Qu. 1 Art

Jo. 3. 5.

And there are thoſe that venture to tell us, That the place, in the River it ſelf, where our Saviour was

was Baptiz'd, was the very place the Children of *Israel* past through, and that the Baptist pointed to those Stones, that *Iosua* caused to be erected upon the shore, in memory of that miraculous passage, when he told the *Iewes*, *That God was able out of those Stones to raise up children unto Abraham.* Of the truth of these things let them that have the curiosity determine: St. *John* the Evangelist tells us, that the place where the *Baptist* did Baptize, was *Ænon* near *Salim*; whether this place was over against *Iericho*, where the *Israelites* past this River, I leave to the Geographers to dispute. Whatsoever the Reason was that mov'd our Saviour to be Baptized in the River *Iordan*, certain it is (as our Church professes in her office of Baptism) that by this Action he did sanctifie both that, and all other waters, to the mysticall washing away of sin.

Ios. 4.

Matth. 3. 9.

And so I have done with the first Particular observable in this story, which is the Baptisme of our Saviour, with the several circumstances of that Action.

The second is the miraculous Effects attending it. Of which the first is

II. 2. *Particular observable.*

1. *The opening of Heaven.*

I.

The manner how this was performed, as it is not easie, so it is not necessary to determine. That it was a reall Rupture or Discontinuance of the heavenly

verily frame, is altogether improbable, but onely an Appearance of an extraordinary Light and Brightneſs in the ayre: which kind of Phœnomenon or Impreſſion, they that write of Meteors call *Vorago* or *Hiatus*; of which kind (it is to be believed) was that Apparition that happened to St. *Stephen*, where he ſayes, *That he ſaw the* Acts 7. 56. *Heaven opened, and Ieſus ſtanding at the right hand of God.* It is ſufficient to believe, that the Phœnomenon, or extraordinary Apparition of light, that was then beheld by the ſpectators, did appear, or ſhew it ſelf to them, as if the Heavens had really opened.

But beſide this there appeared another wonder, which was,

2. *The Holy Ghoſt like a Dove deſcending and lighting upon him.*

The Heaven was opened and the Holy Ghoſt deſcended in a bodily ſhape, like a Dove upon him. Waving all frivolous Queſtions about this matter, As, Whether this was a Dove really, or in appearance onely? Whether ſeen by our Saviour and the Baptiſt alone, or by the Company alſo? with ſome others more bold and extravagant then theſe, As, Whether or no this Dove was aſſum'd by the Holy Ghoſt into the unity of the ſame *Suppoſitum* (as the Schooles uſe to ſpeak.)

It

It will be ſufficient for us to take notice that God at this time was pleaſed to honour the ſolemnity of his *Sons* baptiſme by ſo glorious and viſible a Miracle; which, though it was a ſufficient Atteſtation that our *Saviour* was a Divine and extraordinary Perſon, yet was it not an infallible conviction, or Demonſtration that he was the *Son* of God. And therefore (as a full teſtimony of that) this viſible, was ſucceeded by an audible, but in all reſpects, as great a Miracle; and that was

3. *A voice from Heaven* pronouncing him to be the *Son* of God; *And there came a voice from Heaven, which ſaid, Thou art my beloved Son in whom I am well pleaſed.* 3. *Miraculous effect.*

Certainly this was the greateſt ſolemnity that ever happened upon Earth; where the myſterious Cabinet (as a late Author ſpeakes) of the ſacred Trinity, was opened and expoſed to the view of Mortalls. God the *Son* in perſon of a Man; God the Holy Ghoſt in the likeneſs of a Dove: And though no ſhape of God the Father was ſeen, yet was his voice heard audibly, atteſting the Divinity of our *Saviour*, *This is my beloved Son in whom I am well pleaſed.*

There remaines onely now, the third and laſt Particular, which the Text propoſes as obſervable in this ſtory of our *Saviours* baptiſme. And that is, III.

The

The means whereby these Miracles were procured. And that is here said to be *The Prayer of our Saviour.*

Now it came to pass, that Jesus also being baptized and praying, the Heaven was opened, and the Holy Ghost descended in a bodily shape like a Dove upon Him, and a voice came from Heaven, which said, Thou art my beloved *Son* in whom I am well pleased. Concerning which, it will be as proper to speak in the *Review*, or *Application* of this Text, unto the present occasion; unto which I shall now address my self.

The Review.

When I consider how our *Saviour* was baptized, not for himself, but for us; and how he did submit himself to this Rite, that by his Example (as well as Precept and Institution) he might consigne the use of this holy *Sacrament* unto his Church to the end of the world; I doubt not at all to affirme that one main End of the happening of these great Miracles and Ostents at this time, was, That they might serve as so many Predictions and *Significations* of the spiritual Effects and Influences, that in all future Ages should accompany the use of this *Sacrament* in the Church; especially it being assented to, as an undoubted verity by all Christians, That there is nothing ritually prescribed, or supernaturally happenning in

Scripture

Scripture, but relates either to ſomething of duty, or ſomething of benefit in the Church. Inſomuch that *St. Paul* ſpeaks of the Baptiſm of the Iſrae- 1 *Cor.* 10 c.
lites under *Moſes* in the Cloud, and in the Sea, as referring to Chriſt: nay, he ſayes that the Rock that followed them was Chriſt: An expreſſion to v. 4.
be underſtood like that of *Gen.* 41. 26. where 'tis ſaid, The ſeven Kine are (*i. per figure*) ſeven years, as the Rock being ſtruck yielded them water; ſo Chriſt *percuſſus ad mortem, Spiritum Sanctum ſuis obtinuit*, being ſtruck to death, purchaſed the gifts of the Holy Spirit for his Church: And as the Rock in effect, (that is, the water that came out of the Rock) followed them in all their Journeys; ſo Chriſt by his Spirit accompanies his Church to the end of the world. That *Rock was Chriſt*, (1.) was a lively figure of Him.

But I return to the matter in hand; this being only a ſhort Digreſſion in order to my preſent Deſign, which is to ſhew, that the ſame Spirit which did accompany Chriſt in his Baptiſm, does ſtill accompany the Baptiſm of Chriſt; and that in the right uſe of that Sacrament, Chriſt is, by his holy Spirit, according to his promiſe, ſtil preſent with his Church, and will be ſo to the end of the world: And that the ſame miraculous effects that were performed when he was Baptiz'd are

ſtill perform'd in the due Adminiſtration of the Sacrament of Baptiſm, though not in a viſible, yet in a real manner; That therein, or thereby Heaven is opened; That therein the Holy Ghoſt is confer'd; and laſtly, that as Chriſt in his, was proclaim'd to be the Son; ſo Chriſtians in their Baptiſm are receiv'd, admitted, and taken into the number, Roll, or Liſt of the Children of God.

1. Of the opening of Heaven.

It is a known paſſage in the Song of St. *Ambroſe*, commonly called the *Te Deum*, where, ſpeaking of Chriſt, he ſayes, *When thou hadſt overcome the ſharpneſs of death, thou didſt open the Kingdom of Heaven to all Believers.*

Without looking after *Limbus Patrum*, which ſome pretend to find in this paſſage, the ſenſe of it is very obvious to any that ſhall conſider it, thus, That though it was our Saviours buſineſs in his life time, to make known the will of his Father to his Diſciples, and to let the whole Nation of the Jews underſtand, that the Kingdom of Heaven was come among them, yet the fuller Revelation of the myſteries thereof was reſerved till after his death. Then it was that he did expound the Scriptures unto his Diſciples concerning himſelf, and opened their underſtandings ſo,

Luk. 17. 21.

Luk. 24. 27.

as

as fully to make them perceive the drift and meaning of what was written both in *Moſes* and the Prophets concerning Him; For forty dayes together after his Reſurrection, ſpeaking unto them of the things pertaining to the Kingdom of God. Then it was that he inſtituted the Sacrament of Baptiſm as a Dore of Admiſſion and Entrance into that Kingdom, commanding them to baptize all Nations in the Name of the Father, the Son, and the Holy Ghoſt, and to teach them to obſerve all things, whatſoever He had commanded. Thus when he had overcome the ſharpneſs of death, he did open the Kingdom of heaven to all believers.

v. 45. Act. 1. 3. Mat. 28. 19, 20.

But that you may be more fully ſatisfied how Baptiſm is ſaid to open the Kingdom of heaven, you muſt underſtand that the Kingdom of heaven in the New Teſtament is taken in two ſences. Firſt (and that very frequently) for the Kingdom of Grace; Into which Kingdom there is no entrance but by the dore of Baptiſm; And (with ſubmiſſion to the Judgment of the Church) I conceive that that paſſage of our Saviour to *Nicodemus*, where he ſayes, *Except a man be born of water and of the ſpirit, he cannot enter into the Kingdom of God*, ought (primarily at leaſt) to be underſtood in this ſence; ſo as that the meaning of

Joh. 3. 5.

the place is this; Except a man be baptized, he cannot be a Christian, or a Member of my Kingdom.

Secondly, For the Kingdom of Glory. If Baptism be the dore of admission into the Kingdom of Grace, it must be consequently so into the Kingdom of Glory : For none can be Members of the Kingdom of Glory hereafter that are not Members of the Kingdom of Grace here.

Objection. What then must we conclude (will you say) concerning them that die unbaptized? Do all such certainly and eternally perish for want of this Sacrament? Many Christians in the primitive times, that had embraced the faith of Christ, died before they could have the opportunity of Baptism; which as Eccleſiastical Writers tell us, was in those Ages administred but at certain times in the year. Many were martyred, and so carried to the place of Execution before they could be brought to the Font, or place of Baptism, tasted of the Baptism of Fire, before they could receive that of Water.

And last of all, what must we think of those children, that are born of Christian Parents, and yet die unbaptized?

Answer. To give a distinct Answer in all these Cases : I say first; as to them who died before they could have the opportunity of Baptism, they were baptized

tized *in voto*, though not *de facto*. They were baptized in vote and desire: They were Candidates of Baptism, and fit to wear the Livery of the Lamb, but died before it was fit for them. In this case we are to believe, that the will is accepted for the deed; and that where there is faith, repentance, and a desire of Baptism, the all-merciful God, who tyes no body to impossibilities, punishes none for the want of that, which they desired, but could not have.

2. As for those Martyrs that died before they were initiated by this Sacrament, it cannot be absolutely said that they died unbaptiz'd; for *baptismus sanguinis* is a real Baptism: The want of water, which is the ordinary and outward Element of Baptism, being supplyed by their own blood; and instead of giving up their Names, (which is the form) in their Martyrdom they gave up their lives to Christ, and so were safe in that promise of his, that sayes, *Whosoever loses his life* Luke 9. 24. *for my sake shall save it.*

Lastly, For Infants that die unbaptized, supposing that nothing (as is usually held) of certainty can be affirmed in this point: Yet this we are certain of, That the denyal of salvation to such was the first foundation of the Invention of *Limbus Puerorum*, and that St. *Austin*, who sometime denyed

denyed ſalvation in this caſe, was therefore ſtil'd *Durus Pater Infantum.* And though nothing can be pronounc'd as *de fide* herein, yet charity binds us to believe (that which in it ſelf is very credible, and has been held by the pious and learned of all ſides) that as in bringing of an Infant to Baptiſm the Faith of the whole Church, and of them that preſent it, is reputed as it's own: ſo in caſe it die before it be baptized, the vote and deſire of the whole Church in general (which would have all her Children partakers of that *Sacrament*) and that of the faithfull Parents in ſpecial, who did deſire and deſign it, will be accepted and reputed for Baptiſm before God. Moreover it is no leſs credibly then piouſly held in this caſe, That what is wanting of the outward miniſtry of the Church (without the fault of thoſe that want it) ſhall be ſupplyed out of the infinite Treaſury of the merits of our faithful and mer-
1 Tim. 2. 4. ciful High-prieſt, who would not that any ſhould periſh, but that all ſhould be ſaved.

II. The ſecond Miracle here mentioned to have happenned at the Baptiſm of our *Saviour*, is the Deſcent of the Holy Ghoſt. In parallel to which I come now to ſhew, That the Holy Ghoſt is conferr'd in the Sacrament of Baptiſm, and that the Spirit of God moves upon theſe waters of

Regeneration

Regeneration as really, as he is ſaid to have done upon thoſe at the Creation. Gen. 1. 2.

For the demonſtration of which Truth I ſhall bring Three proofes beyond all exception. 1. Our Saviour promiſ'd it ſhould be ſo. 2. The Church believes, and has ever believ'd that it is ſo. 3. The unqueſtionable Hiſtory of the Apoſtolick times has left it upon record, that then *de facto*, it was ſo.

1. *Iohn did indeed baptize with water, but I* (ſayes our Saviour) *will baptize you with the Holy Ghoſt.* And herein conſiſted the difference betwixt the baptiſme of our Saviour, and the baptiſme of *Iohn*, by *Iohns* own confeſſion; *I indeed baptize you with water, but he that comes after me ſhall baptize you with the Holy Ghoſt and with Fire:* ((1.) According to a uſual Hebraiſm) with the Fire of the Holy Ghoſt, or with the Gifts of the Holy Ghoſt, that are quick and powerfull, active, and operative as Fire. The baptiſme of *Iohn* was no more but a Significative Ceremony, ſerving to put them in mind, that came to it, of the neceſſity of Repentance, and Purity of Life; and this was it that *Iohn* told them, where he ſayes, *I indeed baptize you with water unto Repentance.* 1. Acts 3. 5. Matth. 3. 11. Verſ. 11.

Our Saviours baptiſme is another thing: His baptiſme is the Laver of Regeneration, as St. *Paul* Tit. 3. 5.

calls

calls it, wherein they that are waſht, are Regenerate and born anew, of Water and of the Holy Ghoſt; which likewiſe *St. Paul* takes notice of in that place, as the inſeparable concomitant of that baptiſme; *Not by Works of Righteouſneſs which we have done, but by his mercy he ſaved us by the waſhing of Regeneration, and renewing of the Holy Ghoſt.*

Secondly. This Promiſe of our Saviours (whoſe Promiſes are all of them *Yea and Amen*) muſt needes be acknowledg'd a ſufficient ground for the Church to build her Faith upon in this point; and accordingly our Church does publickly profeſs her belief of the ſame, in expreſs words, to that purpoſe, in the Collect that immediately ſucceeds the Baptiſme; *Seeing now dearly beloved that this Child is regenerate, and grafted into the Body of Chriſts Church*, &c. And the ancient Fathers ſpeaking upon this point, deliver their ſence to this purpoſe; We bring no Sanctity or holineſs with us into the World, nor are we ſanctifyed in the Womb; But as Chriſt was ſanctifyed at his Conception, ſo we at our Regeneration. He was conceiv'd, not by Man, but by the Holy Ghoſt; and we are, *not of Blood, nor of the will of the Flesh, nor of the will of Man, but of God.* The ſame overſhadowing power which formed his Humane

John 1. 13.

mane nature, reformeth ours; and the ſame Spirit aſſureth us a remiſſion of our ſins, which cauſed in him an exemption from all ſin. He that was born for us upon his Incarnation, is born within us upon our Regeneration.

Laſtly, What Chriſt Promiſes, and the Church Profeſſes to believe, we find was really and actually perform'd in the Apoſtles age in a viſible and perceptible manner. At the nineteenth Chapter of the *Acts of the Apoſtles*, we are told, that S. *Paul* coming upon a time to *Epheſus*, he *found there certain Diſciples that having onely received the Baptiſme of Iohn, had not ſo much as heard whether there was ſuch a thing as the Holy Ghoſt or no.* Hereupon *Paul takes them and baptizes them in the Name of the Lord Ieſus*; *And immediately the Holy Ghoſt fell upon them, and they ſpake with Tongues and Prophecyed.* It is ſaid indeed that upon the Impoſition of St. *Pauls* hands *they received the Holy Ghoſt.* Now whether this Impoſition of hands was in, or after Baptiſme, is not certain, nor much materiall: However it was; 'tis moſt certain, that upon their being baptized in the Name of the Lord *Ieſus*, they received the Holy Ghoſt, which before in the Baptiſme of *Iohn* they had not received, nor ſo much as heard of. III. Act. 19. 1, 2, &c. Ver. 5. Ver. 6.

'Tis true, thoſe Gifts of the Holy Ghoſt there

mentioned are miraculous and extraordinary, which are not to be expected; now, because the reason why they were, then, given, is now ceased. Miracles are Signes, and Signes are for unbelievers:
1 Cor. 14. 22. Those extraordinary dispensations of the Spirit were in order to the Conversion of Nations. In converted and setled Churches there is no need of Miracles, and therefore there, the Gifts of the Holy Ghost, and dispensations of the *S*pirit are not visible and extraordinary, or by way of prodigy or ostent; but the *S*pirit in a silent and invisible
Joh. 3. 8. (yet real and effectual) manner bloweth where, and as it pleaseth. As those Disciples at *Ephesus* did, upon their being baptized in the name of the Lord Jesus, receive the Holy Ghost in Gifts miraculous and extraordinary, so doubtless they did receive those more ordinary (but more necessary) gifts and graces which by the Holy Ghost are poured forth upon all those that really and truly have given up their names to Christ; which then, as now, and now, as then, are shed forth in Baptism, according to what *S. Peter* undertakes to those new Converts of his, *Act.* 2. 38. *Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost.*

The Gifts of the Holy Ghost at that time poured

ed forth together with the water of Baptiſm, (beſides thoſe extraordinary, which onely fell upon ſome (ſuch as Tongues, Miracles, and Prophecy, &c.) were ordinarily theſe three; Illumination, Juſtification and Sanctification.

1. Illumination: *Call to mind* (ſays the Author to the *Hebrews*) *the former dayes, in which after ye were illuminated ye ſuffered a great fight of afflictions.* Heb. 10. 32. The Ancients underſtanding this place of Baptiſm, do ſometimes in their writings call Baptiſm it ſelf by the names of Φώτισμα or Illumination, and the Font Φωτιστήριον or the Illuminatory. This no doubt with regard of the Baptized's being then admitted into the knowledg and participation of thoſe myſteries of God in Chriſt, which, as the Apoſtle ſpeaks, had been hid from Ages and Generations, but now made manifeſt unto the Saints. The faith and belief of which myſteries, was the gift of God by the operation of the Holy Ghoſt, without which, we can neither rightly love God, or know Chriſt. *No man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.* So the Apoſtle tells us, 1 *Cor.* 12. 3. And in another place, *The love of God is ſhed abroad in our hearts by the Holy Ghoſt which is given unto us.* Col 1. 26. Rom. 5. 5.

2. *Juſtification*: by which I underſtand Remiſſion of ſins, and Reconciliation with God. *Be-*

Rom. 5. 1. *ing justified by faith, we have peace with God.* Now that Baptism is an instrument of conferring Remission of sins is an Article of our Creed: I

Nicene Creed. believe one *Baptism for the Remission of sins*; which (as all other Articles ought to be) is founded upon Divine Revelation, or express authority of Holy Scripture. *Be baptized every one of you in the name of Jesus Christ for Remission of sins*, (so

Act. 2. 38. *S. Peter.*) And the Counsel that the devout *Ananias* gave *S. Paul*, as he relates the story himself, *Act.* 22. 16. was, *That he would make haste to be baptized, and wash away his sins, calling upon the name of the Lord.*

Upon which grounds we may safely conclude, that all those first converts to Christianity, who upon the preaching of the Apostles renounc'd their Idolatry and sinful life, and embrac'd the faith of Christ, did upon their *Baptism* receive a full, free and instantaneous pardon of all their sins, and *were saved by Baptism*, as *S. Peter* speaks, 1 *Pet.* 3. 21. or *by the washing of Regeneration*, as *S. Paul*, *Tit.* 3. 5.

3. *Sanctification.* For which the place now mentioned in *Titus* is most express; *He saved us by the washing of Regeneration, and renewing of the Holy Ghost, which he shed on us most abundantly through Jesus Christ our Saviour.* And in 1 *Cor.* 6.

11.

11. ſpeaking what kind of perſons ſome of the *Corinthians* had been before their Baptiſm, he tells them there, *How by it, they were waſhed and ſanctified, and juſtified in the name of the Lord Jeſus, and by the ſpirit of God.* And the Chuch in her preface to the office of Baptiſm does not onely exhort the Congregation to pray that the Child may be baptiz'd with water, and the Holy Ghoſt, but prayes her ſelf in theſe words: *We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon this Child, waſh him, and ſanctifie him with the Holy Ghoſt, &c.* And that (when ſhe prayes thus) ſhe prayes in faith; you may be ſatisfied from her profeſſion afterward: *Seeing now, dearly beloved, that this Child is regenerate, and grafted into the body of Chriſts Church, &c.* Which profeſſion ſhe makes not to men onely, but to God, and that in a moſt ſolemn and publick manner; as appears from thoſe words in the Thanksgiving immediately following: *We yield thee hearty thanks, moſt heavenly Father, that it hath pleaſed thee to regenerate this Infant by thy Holy Spirit,* &c.

They then that do not believe that the Holy Ghoſt does accompany this Ordinance of Chriſt, do not believe as the Church believes, nor as the Scripture teaches. The deſcent of the Holy Ghoſt upon

upon our Saviour in a visible shape, was one of those miraculous effects that hapned at his baptism; which miraculous discent at that time, was no less then a pledg and earnest of what is done in the Sacrament of Baptism, ever since, though not miraculously and visibly, yet really and effectually; the Gifts of Illumination and Justification being therein conferred by the washing of Regeneration, and renewing of the Holy Ghost.

III. The third and last miraculous effect, accompanying our Saviours Baptism, was a voice from Heaven proclaiming him in the Audience of the by-standers to be the Son of God: *And there came a voice from Heaven, which said, Thou art my beloved Son in whom I am well pleased.*

Here I doubt not to affirm, That as Christ in his baptism was justified in, or by the Spirit (as 1 Tim. 3. 16. the Apostle with reference, as is thought, to this testimony speaks;) that is, As our Saviour at his baptism was mightily declared by the Holy Ghost to be the true and eternal Son of God by Generation, so we at our baptism are admitted and received as the Sons of God by Adoption.

I suppose it altogether needless for me to bring arguments to prove this: Every one that has but learn'd the entrance into his Catechism, professes that in his Baptism he was made a member of Christ,

Chriſt, a Child of God, and an Inheritor of the Kingdom of Heaven. And upon this account it is, that the Church, upon the conferring of baptiſm, gives publick and ſolemn thanks to God in thoſe words, (mentioned before) expreſſing not onely the gift of Regeneration, but that alſo of Filiation or Adoption. We yield thee hearty thanks moſt merciful Father, that it hath pleaſed thee to regenerate this Infant by thy Holy Spirit, to *receive him for thy own Child by Adoption*, and to incorporate him into thy Holy Church. And ſo having done with thoſe miraculous events that attended our Saviours Baptiſm, which were, The opening of Heaven, The deſcent of the Holy Ghoſt, and a voice heard from Heaven, proclaiming Chriſt to be the Son of God. And having parallel'd theſe miraculous Events with thoſe real effects that do ſtill accompany that Sacrament of Chriſts own Inſtitution, and (according to his promiſe) ſhall do ſo to the end of the world. And having ſhewed that therein Heaven is opened, the Holy Ghoſt conferred, and the party baptiz'd made the Child of God by Adoption: I come now unto

Mat. 28. v. 20.

III. Particular obſervable.

The third Particular remakable in this ſtory, and that is the means or inſtrumental cauſe that procur'd the opening of the Heavens, the deſcent

of

of the Holy Ghoſt, and the voice that proclaimed Chriſt to be the Son of God; which was (as is here obſerved) the Prayers of our Saviour. *Jeſus being baptized and praying, it came to paſs that the Heavens were opened*, &c.

That ſo great things as theſe were procur'd by ſo powerful a means as the Interceſſion of the Son of God, we need not wonder. So need we not doubt of the truth and reality of thoſe graces conferr'd upon us at our baptiſm, ſince they are procur'd and obtained by the very ſame means, *viz.* by the mediation and interceſſion of our faithful and merciful High-prieſt, who ever lives to make interceſſion for us, and who has promiſed to accompany the uſe even of this very Ordinance, by his Holy *S*pirit, unto the end of the world. *Go and teach all Nations, baptizing them*, &c. *And loe I am with you even to the end of the world.* Hence we learn, moreover, that ſolemn Prayers and ſupplications ought always to be joyned with the Adminiſtration of the *S*acraments. *Jeſus being baptized and praying, the heavens were opened, and the Holy Ghoſt deſcended*, &c. So now in the uſe of this *S*acrament, the Prayers of the Church, united to the Interceſſion of Chriſt, are a powerful and effectual means of opening Heaven, and of bringing down the Holy Ghoſt (in the ſence above

Heb. 7. 25.

Mat. 28. 19, 20.

above mention'd) upon the perſons baptiz'd.

Again: From hence it is obvious to obſerve, how the Ritual part of Chriſtianity, (1.) The Rites and external Ceremonies enjoyn'd on Gods part, are always to be accompanied with ſomething moral on ours. The Rite of Baptiſm is then effectual when it is rightly performed; that is, when the Adminiſtration of it is accompanied with ſolemn Prayer and Supplication. Though the grace conferr'd in Baptiſm be the free Gift of God, yet ſomething is requir'd on our parts for the procuring of it: Not that we ſhould glory or attribute any thing to the merit of our own works, but that we may value and prize the Grace the more, being that is not obtain'd, *Ex opere operato*, (as ſome affirm) by the mere doing of the thing, how careleſly and ſupinely ſoever, but by careful and conſcientious uſing therewithal the means of Gods own appointing and hallowing. *Jeſus himſelf being baptized* [*and praying*] *the heavens were opened, &c.* So the Sacraments of the Church, through the Prayers of the faithful, joyn'd with the Interceſſion of Chriſt, become effectual to the very ſame purpoſes, as has been ſhown in the preceeding diſcourſe.

Laſtly, We may from hence reſt ſatisfied, that the Sacraments inſtituted by Chriſt, under the

New Teſtament, are not *Mera & nuda ſymbola*; Naked ſymbols, Signes onely, and meer ſignifications of ſomething to be done, without conferring any thing at all of help or aſſiſtance towards the doing of it. Such indeed we acknowledg the Baptiſm of *John* to be; A Rite, or external Ceremony, ſerving to put men in mind of the great purity that would be required of them who was to live under the Laws of the *Meſſia*; whoſe forerunner he was, and baptized as ſuch, ſaying unto the people, *that they ſhould believe on him* Act. 19.4. *who ſhould come after him*; that is, on Chriſt Jeſus. Such we acknowledg Circumciſion to have been, *viz.* A ſign or ſymbol of cutting off the ſuperfluities, and putting away filthineſs of the fleſh, but that, in it ſelf, it contributed nothing either of grace or ſtrength towards the performance of ſuch a work.

The Sacraments of the New Teſtament are of another Nature; not bare and naked ſignes, onely to ſignifie what is to be done, and to mind us of our duty; but, according to the Doctrine (not onely of the Schools, but) of the Fathers, and Scripture it ſelf, they are the effectual means and inſtruments of conveying divine ayd, ghoſtly ſtrength, and Grace, to thoſe Receivers of them, that do not in themſelves, *Obicem ponere* (as the Schools

Schools uſe to ſpeak) that is, that do not put in ſomething by way of barr, or impediment to their intended and deſigned operation: Particularly the Sacrament of Baptiſm, (ſuppoſing no ſuch barre, or impediment) does in the right uſe of it, carry along with it among others, the Graces now mentioned of Juſtification, Sanctification, and Adoption; ſo that therein, in a ſpiritual (but real) ſence, (as it was at the baptiſm of Chriſt in a literal) *The Heaven is opened, the Holy Ghoſt beſtowed, and the baptiz'd perſon receiv'd for the Child of God by Adoption.* And herein, as is ſaid before, conſiſts the true difference betwixt the baptiſm of *John*, and the baptiſm of our Saviour, (by the confeſſion of *John* himſelf:) *John did indeed baptize with water unto repentance, but our Saviour did baptize with the Holy Ghoſt, and with fire.* (i.e.) did, together with his Baptiſm, confer the quick, active and operative Gifts of the Holy Ghoſt, reſembled for that reaſon to Fire. In ſhort, thus; *Johns* baptiſm did ſignifie unto men that Repentance and purity of Life was their duty. Chriſts baptiſm did really regenerate and purifie them. Mat. 3. 11.

Thus much of the View and Review of theſe words.

I ſhould here have put an end to this Diſcourſe, were it not for a certain Scruple that calls, and an Exception that clamours for ſatisfaction.

Scruple. The Scruple, in ſhort, is this; That ſince it is now the cuſtome of the Church, to baptize Children in their Infancy, how they can be capable of thoſe Benefits of Baptiſm above mentioned, or indeed of any other? Do they then receive Remiſſion of their Sins, Divine Illumination, *&c?*

Anſw. To this I anſwer, They do not indeed receive a Remiſſion of their actual ſins, for they need it not; nor any actual Illumination, for they are not capable of it: But they really receive at that time both Sanctification and Remiſſion.

1. Sanctification, in that their perſons are then conſecrated and dedicated to God: Their Natures regenerate, they being born anew of water, and the Holy Ghoſt.

And ſecondly, Remiſſion of Sins by ſpiritual Regeneration; the guilt of Original ſin being ſo wholly taken away by Baptiſm, that if they die before they commit any actual crime, they are undoubtedly ſaved. This is the avowed Doctrine of our Church, who therein grounds her ſelf upon the Word of God, as appears from thoſe words by way of Rubrick ſubjoyn'd to the office of Baptiſm. It is certain by Gods Word that

that Children which are baptiz'd, dying before they commit actual ſin, are undoubtedly ſaved. *Rub. in fin. Baptiſmi.*

Further, they then receive the Gifts of Adoption, as has been ſaid, being received into the boſome of the Church, as the Children of God, and enrolled into the number of the faithful. Then do they receive the ſeeds of thoſe graces which in a viſible manner ſpring up afterwards, provided that they themſelves do not *obicem ponere*, or put in ſomething in Bar. The baptiſm of the Spirit will in due time become as viſible as that of water, if they do not do thoſe things in the mean time that infallibly grieve and quench the Spirit.

To prevent which, the Church takes all poſſible care, enjoying the uſe of Confirmation, which is intended for the corroboration of baptiſmal Grace, being (as one calls it) the ſupplettory of early Baptiſm, and a Rite certainly of Apoſtolical, both Inſtitution and Practice; wherein we give our ſelves up unto Chriſt by our own free and voluntary choice, no leſs then if we had been actually baptized at that inſtant; ratifying in our own perſons that vow, and making good that promiſe, which in the perſon of others we engag'd to perform at our Baptiſm. Thus much in anſwer to that Scruple.

The Exception which ſome put in againſt In- *Exception.*

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fant-baptiſm it ſelf, not onely as impenitent and frivolous, but as unlawful and abominable; is not ſo eaſily, at leaſt not ſo ſoon anſwer'd.

We are fallen into times wherein contentious ſpirits have aſſum'd the liberty not onely to oppoſe the Doctrine, but to diſturb the peace of the Church, as about others, ſo particularly about this point of baptizing Infants; from the rebaptizing of which, they themſeves (I mean the ſect) have received their name, and are baptiz'd Anabaptiſts.

Being then that we are met upon ſuch an occaſion as this, *viz.* to dedicate an Infant to God by Baptiſm, it may ſeem not onely ſeaſonable, but in ſome ſort neceſſary, to ſay ſomething in juſtification of the Churches Practice in this Particular; and to do what we can (as every true Son of the Church, and every good Chriſtian is bound to do) to put a ſtop to the career of that opinion, which, in a ſhort time, if it ſhould prevail, would put an end to Chriſtianity in Chriſtendom, by making it conſiſt of no other but unbaptized perſons, or (if I may ſo ſpeak) of Unchriſten'd Chriſtians.

This I ſhall endeavour to do, in as ſhort, and as ſatisfying a way as I am able: Firſt, by anſwering ſome of the chief of their Arguments; Secondly,

by

by a positive Assertion of the point it self. Both these, as briefly, so, as fully, as the latter end of a Sermon will permit; referring them that have the mind and the leisure to engage in such a task, to the no few, nor small volumes that have troubled the world upon this occasion.

The Arguments they bring against pædobaptism, are either drawn from Scripture or Reason. Of the first sort, that drawn from the words of the Institution of baptism, they look upon as unanswerable. *Go and teach all Nations baptizing them in the name of the Father, of the Son, and of the Holy Ghost*—From whence they argue that none are to be baptized but such as are first taught, or (as they are pleased to criticize upon the *Greek*) first made Disciples. When men throughly understand Christianity, or the way of Christ, and are willing to own and profess it, then they may be baptized; not before. So they. *Arg.* 1. Mat. 28. 19. μαθητευσατε.

To this I Answer, That if this Proposition had been found in Scripture, either in expres words, or by undeniable consequence, they had said something. But to lay so great a weight, upon so sandy Foundation as that of the casual placing of these words, shewes no more, but that (as sinking men are willing to lay hold upon any thing, so) they were glad to make use of this Argument for want of a better.

That

That the placing of these words is without any such design, as that any such inference ought or might, be drawn from them, is evident from this, That in the same period Teaching is put after Baptizing, as well as before it,---*Go and teach all Nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost; Teaching them to* V. 20. *observe all things whatsoever I have commanded you*, &c. So that an Argument drawn from these words, for Baptizing before Teaching, is as good as for one drawn for Teaching before Baptizing; and nothing more sure then that these words were not marshall'd and plac'd thus, as an intended foundation of this Doctrine; for doubtless if so, it would have been built upon long before these destructive Builders thought of Building their Hay and Straw and Stubble upon it; Erroneous and groundless Deductions from Scripture, being at the best, no better.

Arg. 2. A second Argument is drawn from *Mark* 16. 16. *He that believeth and is baptized, shall be saved.*---Whence they conclude that Baptism is for Believers only. Before that, none can be capable of it, nor can it benefit any.

Answer. To this we Answer, At that time when Christ spake these words, none could be baptized that did not actually believe, or at least actually pro-

fess

feſs himſelf a Believer. But *diſtinguenda ſunt Tempora.* At that time there was no ſuch thing as Children of Believers to baptize, for there were no Believers except only ſome few in *Judea.* The Apoſtle at the 15. Verſe had a Commiſſion given to go forth into all the world, and to Preach the Goſpel to every creature, and as many as they could convert thoſe they were to baptize, and no other. Nothing ſo certain as that they neither would nor ought to baptize any before they were fully converted and made a profeſſion, not only of their faith, but of their deſire to be baptized, as we find the Eunuch did. Act. 8. 36.

But afterwards the caſe was otherwiſe, when Nations came to be converted, Churches ſetled, and Chriſtianity propagated from the Father to the Son: Then, the promiſe being made to them and their Children; And the Children themſelves being holy, as born of believing Parents, and within the Covenant, they are certainly not leſs capable of being admitted into the Chriſtian Church, as Members thereof, by the right of baptiſm (which St. *Paul* calls the circumciſion of Chriſt) then the Iſraelitiſh Infants were of being admitted into the Jewiſh Church, by the right of circumciſion. Act. 2. 39. 1 Cor. 7. 14. Col. 2. 11. 12

He then that duely conſiders this paſſage, togegether with the circumſtances (that ought to be

 conſi-

conſidered) of the time when, and reaſon why it was ſpoke; will I think, be as inclinable to conclude any thing therefrom, as that it was intended as a prohibition of Baptiſm to the Children of believing parents, or that any ſuch thing can, concludingly, be inferr'd from it.

3 *Arg.* A third Argument they bring againſt Infant-baptiſm grounded upon this Reaſon. There is no plain and expreſs Precept in all the Scripture for the doing of it; nor no example ſo manifeſt as to evince it was ever done, therefore the doing of it is unlawful.

Anſwer. To this I anſwer, That this Propoſition, [What-ſoever is not commanded in Gods word may not be done] is not true. My reaſon is becauſe the contrary unto it is ſo; whatſoever is not forbidden in the Word of God may be done; for where there is no Law, there is no Tranſgreſſion. Ro. 4. 15.

So then whereas they ſay, there is no precept nor example for it in Scripture: Admitting that to be true, it is a ſufficient Anſwer to that Objection to ſay, there is neither againſt it. And if the difference between them and us, concerning this matter, come to be weighed in this Ballance, it would be found to ſtand thus. They have the practice of the whole Church againſt them, and no Scripture for them: We have the practice of the

the whole Church for us, and no Scripture againſt us. Theſe ſcales, you ſee give it for us, againſt them cleerly. And thus having given a taſt of their Objections to let you ſee they are anſwerable, I ſhall now ſay ſomething by way of poſitive Aſſertion of the Churches Doctrine and practice in this Particular.

Briefly then I ſhall endeavor to aſſert, not only the lawfulneſs but the neceſſity of Infant-baptiſm by Scripture, by Reaſon, and by Univerſal practice, and firſt Aſſertion.

By *Scripture.*

I do not ſay that there is any Scripture that does *totidem verbis*, or in expreſs words ſay, *That Infants are to be baptized*, but there is a Text that not only juſtifies the lawfulneſs of doing it, but by conſequence proves the unlawfulneſs of leaving it undone, and that is *Io.* 3. at the 5. verſe. *Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.* Whence it follows, that if the want of Baptiſm endanger the ſalvation of any, it muſt be the fault of them that deny or or keep them from it.

I am not the firſt that has urg'd this Text for the neceſſity of Infant-baptiſm, but to evade the force of this Argument they give two Anſwers. Firſt, that the Text it ſelf is to be underſtood of perſons See *Land againſt Fiſher Object.* 1.

of mature age. and therefore it is ſaid *Except a man*, not except a child *be born again*, &c. To this I anſwer, that

Anſwer. This is a miſtake ariſing from the ignorance of the original, and therefore the Reply is eaſie. It is not there, *Except a man* (as we Tranſlate it) but ἐὰν τις, It is an Indefinite, equivalent to an Univerſal, ſo that the ſence is (without exception of Man, Woman, or Child) *Except a perſon*, or *except one be born again of water*, &c.

A ſecond exception to the Argument drawn from this Text is this, That according to the Rule of this expoſition there is a neceſſity of communicating Children as well as of baptizing them, of giving them the Sacrament of the Euchariſt as well as that of Baptiſm, for it is ſaid *Io.* 6. 53. *Except ye eat the fleſh of the ſon of man, and drink his Blood, ye have no life in you.*

To this I anſwer that one Scripture is to be expounded, ſo as not to contradict another, and places that are obſcure, muſt receive light from thoſe that are plain. Now the places that ſpeak of the Sacrament of the Lords Supper do plainly ſhow that it is to be received only by ſuch as have the uſe of reaſon and have underſtanding. *As oft as ye eat this bread and drink this cup, ye do ſhew forth* (or ſhew ye forth) *the Lords death till he come.* And in

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the next verſe, *Let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup*, &c. Self-examination, and commemoration of Chriſts death are the eſſential and indiſpenſible duties of thoſe that come to that Sacrament, neither of which children are capable of performing, and conſequently cannot be included in the latter of theſe Texts, but muſt be ſo in the former, unleſs ſome Scripture can be ſhown to the contrary which hitherto I preſume has not been done. 1 Cor. 11. 26, 27.

But if they ſhall ſtill perſiſt, and ſay, that this place is not expreſs and plain enough for them who make Scripture their Rule, and go no further then they have expreſs warrant from thence; then I deſire that they would pleaſe to ſhow any authority out of Scripture for the communicating of women, or the obſervation of the Lords Day, ſo ſtrong and full as this is for the baptizing of Infants.

My ſecond Argument for Infant-baptiſm is from *Reaſon*.

Infants ſtand in need of this Sacrament, and this Sacrament is effectual as to what they need, and therefore in all reaſon they ought to be admitted to it, and it is a ſin to deny it them. They ſtand in need of it in regard of the pollution of their natures by Original ſin; *being conceived in ſin and born*

Psal. 51. 5. *born in iniquity.* Now that Baptism does take away Original sin, as to the guilt of it, and washes them clean from that, is clearly the consequence of what the Church delivers as her avowed Doctrine, mentioned before, where she says, It is certain by Gods Word that Children which are baptized, dying before they commit actual sin, are undoubtedly saved, which cannot be true, unless their Original sin be forgiven in Baptism. St. *Austine* considering this, does think it very reasonable, that if by the sins of another (that is, of their first Parents) they are made capable of Damnation; so by the Faith of others (*i.e.* their Sponsores, or those that undertake for them) they may be admitted to that Sacrament which makes them capable of Salvation.

Therefore (says he) being in the state of Original sin, and standing in need of the Laver of Regeneration, but not being able to present themselves to it, *accommodat eis mater Ecclesia aliorum pedes ut veniant, aliorum corda ut credant.* Being not able to come themselves, they are brought by others; and being not able to undertake any thing for themselves, others undertake in their names, and for them: The great Shepherd and Bishop of our Souls, being willing to give them Induction by Proxy, into his Kingdom, because

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it was by Proxy, or in the perſon of another that they firſt fell from it. *Peccant in alio, credunt in alio, inquinantur in alio, purgantur in alio:* And if God, in Juſtice, may impute the ſin of another unto them, and reckon that Original guilt, contracted in Adam, as theirs; May he not, as well, in mercy, accept that profeſſion of faith made at their Baptiſm, and thoſe vows and promiſes, as if they were their own, eſpecially ſince they become their own, as ſoon as they come to underſtand them. Auſtin.

Practice.

My third Plea for the Aſſertion of Infant-baptiſm is from the univerſal practice of the Church.

That it is at preſent the univerſal practice of all that in all the world call themſelves Chriſtians, themſelves, I mean Anabaptiſts excepted) is a thing that they themſeves cannot deny.

For precedent Ages, there is no Writer, how ancient ſoever, but mentions it; and St. *Auſtin* concludes it to be of Apoſtolical Tradition, and gives this Rule whereby we are to judg it to be ſo; *Quod ſemper in Eccleſia retentum eſt, nec in ſcripturis invenitur, nec a concilio ſancitur, id ab Apoſtolis traditum eſſe, recte creditur.* That which has ever been practis'd in the Church, and is neither delivered in the Scriptures, nor enjoyn'd by

a Council that is rightly to be looked upon as derived unto us by Apoſtolical tradition: and inſtances, for example, in the Baptiſm of Infants.

So that whereas they ſay it is a late Invention crept into the Church, ſince the myſterie of Iniquity began to work; if they mean to be believ'd when they ſay ſo, they are bound to ſhow the time when it was firſt introduc't, and this under the penalty of lying under that ſevere charge that Mr. *Calvin* upon this account layes upon them.

Inſtit. c. 17. *Quod autem apud ſimplicem vulgum diſſeminant, longam annorum ſeriem poſt Chriſti reſurrectionem præterüſſe, quibus incognitus erat pædobaptiſmus, in eo fædiſſimè mentiuntur. Siquidem nullus eſt Scriptor tam vetuſtus, qui non ejus originem ad Apoſtolorum tempora pro certo referat.* Whereas (ſayes he) they ſpread it among the ſimple vulgar, that many years after Chriſts Reſurrection, there was no ſuch thing known, as the Baptizing of Infants, they lye moſt filthily; for there is not any Writer ſo ancient, but does refer the original of it, for certain, to the Apoſtles times.

The caſe ſtanding thus, the meaneſt Chriſtian that is, may confute this error out of that place in St. *Paul*, where he ſayes, *If any one be contentious, we have no ſuch cuſtom, neither the Churches of God.* From which paſſage I ſhall deſire to recommend

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theſe two ſhort notes, and ſo to conclude this whole diſpute.

1. In caſes of this nature, Diſſenters ought to be concluded by the practice of the Church.

2. They that refuſe to be concluded by that, are to be look'd upon as contentious perſons, ſuch as neither reaſon nor authority can ſatisfie; *Rationibus non convincantur quia non intelligunt, Authoritatibus non conſtringuntur quia non recipiunt.* They are not convinc'd by Reaſon, becauſe they underſtand it not; nor ſilenc'd by Authority, becauſe they own it not; as one long ſince found cauſe to complain.

And now having done with this diſpute, I find my ſelf at liberty to conclude; which I ſhall do with a ſhort (but neceſſary) Reflexion or two, firſt upon our ſelves, and ſecondly upon the preſent occaſion.

Firſt then conſidering what has been ſaid, and admitting it for Truth, we cannot but find our ſelves oblig'd to entertain a high and venerable eſteem of the ſacred Rights and Inſtitutions of our moſt holy Religion: particularly of this Sacrament of Baptiſm, as a thing high, holy, myſterious and ſacred, not only in reſpect of the Author and Inſtituter of it, (which was the co-eternal Son of God, our bleſſed Saviour; (himſelf God above

all, bleſſed for evermore) but alſo in regard of the
Rom. 9. 5. happy effects of it, and the bleſſings which are conveyed to us thereby. It being the Laver of Regeneration, the Seal and Inſtrument of Illumination, Juſtification, Sanctification, and Adoption. A right that our bleſſed Saviour firſt ſanctifyed by his perſonal ſuſception, afterwards conſigning it over as an eſſential right and neceſſary duty to his Church, never to be diſus'd or laid down till his ſecond comming; and laſt of all does make it effectual to his Church, to ſeveral great and high purpoſes, by the Miniſtery of his holy ſpirit, which according to his own promiſe, ſhall accompany the right and due uſe of it, to the end of the world, as has been formerly ſhown, and prov'd.

It is the ſin and ſhame of this preſent age to diſvalue and ſlight the holy Rights and ſacred Inſtitutions of that Religion they pretend to own; to queſtion their validity, and diſpute their efficacy. And (more is the pity) they are not a few that place the greateſt part of their Religion in ſo doing, accounting themſelves Chriſtians for nothing more, then for either not having receiv'd, or having renounc't their Baptiſm.

If a Jew under the Law of *Moſes*, ſhould have ſaid any thing by way of deriſion or contempt of Circumciſion, he ſhould certainly have ſuffered death,

death, if it had been prov'd againſt him, by three, or but by two witneſſes. Of how much ſorer puniſhment (according to *St. Paul*'s own argument) ought he to be thought worthy, which deſpiſes this *Sacrament* of the new Covenant, which ſucceeds in the room of that, and of which that was but a type and ſhadow: eſpecially conſidering that ſince Chriſt both inſtituted it by his precept, and ſanctifyed it by his example, and accompanies it by his holy ſpirit, and has commanded a perpetual uſe of it to the end of the world. *Such* affronts and contempts as theſe are, cannot be offered to ſuch an Ordinance as this is, by any, without treading under foot the ſon of God, who ordain'd it; nor without counting the blood of the Covenant wherewith he was ſanctifyed (the Benefit of which is conſign'd to him in this *Sacrament*) an unholy thing; and without doing deſpite to the ſpirit of Grace. Heb. 10.28. Ver. 29.

Not only the Jew but the Gentile, not the old Synagogue alone, but the old Pagan world, ſhall riſe up in Judgment againſt this generation of prophane Saints, and condemn them; for they were true to the Religion they profeſt, and held all that related to it ſacred, and worthy of their higheſt veneration.

'Tis true, the Pagan Religion and Rights thereof, were impious and idolatrous, but they looking upon it as divine, and knowing no better, if they ſhould have trampled upon the Temples, Sacrifices, and Rights of thoſe that they held for true Deities, they ought to have been look'd upon in all reaſon, not ſo much for Idolaters as Atheiſts.

To deſpiſe the ſacred Rites of Chriſtianity, which are the known and confeſt Inſtitutions of Chriſt, can proceed from nothing elſe then a Tincture (at leaſt) of the ſpirit of Atheiſm, which is notoriouſly known to have been very predominant in ſome of the Apoſtles of that Sect.

Uſe. 2. Secondly, ſince this Ordinance of Chriſt has ſo high, holy, and beneficial an influence upon all that are ingrafted into him thereby. Since therein, Heaven is opened, the Holy Ghoſt is given, and the grace of Adoption conferred: It highly concerns all thoſe who know themſelves to have been Col. 1. 24. incorporated into the Church, which is the Body of Chriſt, by this means, to conſider the obligation that lyes upon them, to labour to walk worthy of this vocation wherewithall they are called.

Think what a horrible Apoſtacy it is, after we have ſworn Allegiance to God, to revolt to the Devil. Conſider what zeal, what care, what vehe- 2 Cor. 7. 11. ment deſire (to uſe the Apoſtles words) we ought

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alwayes to have, to correſpond with this Vow and Obligation of ours; yea, what Indignatioh and Revenge we ought to entertain againſt our *Sins*, which are the deleteryes and defacers of our Baptiſmal Innocence.

Every ſingle Act of *Sin* is a Receding from this Vowe; But a confirm'd Habit therein, unſettles our calling, diſaſcertains our condition, as being a Relapſe and Apoſtacy from our Allegiance, a treacherous Revolt from our Leige Lord, and *Soveraign*, and a running over to his open and profeſt Enemies; a divorcing the Dove, to eſpouſe the *Serpent*; which muſt needs throw us into great and horrible, if not (ſometimes) into irrecoverable dangers.

'Tis better (in the judgment of *St. Peter*) not to have been waſhed, then after they have been ſo, to return with the *Sow*, to her wallowing in the mire. 2 Pet. 2. 22.

Let all of us then that have been made partakers of this Grace, *ſee that we walk circumſpectly, redeeming the time, and giving diligence to make this our high calling and holy election ſure, by adding to Faith, Vertue; to Vertue, Knowledge; to Knowledge, Temperance; to Temperance, Patience; to Patience, Godlineſs*, &c. that we may not be barren and unfruitful members, *but may go on from ſtrength* 2 Pet. 1. 10. Vers. 5, &c.

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to ſtrength, and from virtue to virtue; that ſo our Adoption through Grace may have its conſummation in glory, and that in the day of the Reſtitution of all things we may be own'd by the character imprinted upon us in the day of our entrance into the body of Chriſts Church and communion of the Faithful.

Laſtly, with reſpect unto the occaſion of our preſent meeting, I ſhall onely add: Thatſince it is the acknowledg'd duty of all Chriſtians (as being all baptized into the ſame hope, and thereby made fellow Members of the ſame myſtical Body) to have a fellow-feeling and Chriſtian ſympathy in each others concerns, whether of weal or wo; *to rejoyce with them that rejoyce, and to weep with them that weep.* I conceive it no leſs then the duty of all that fear God here preſent, to joyne in their Gratulations, and to offer up their thankſgivings unto God, for this his great mercy and ſignal favour at this time beſtowed upon this noble Family, in that he has been pleaſed to give them *beauty for aſhes, and the oyl of gladneſs for mourning, and the garment of praiſe for the ſpirit of heavineſs:* ſo that now they may invert thoſe ſorrowful words of *Job* (*Deus dedit & Deus abſtulit*) which was all that lately they had

Ro. 12. 15.

Iſa. 61. 3.

had to comfort themſelves withal: *The Lord hath given, and the Lord hath taken, bleſſed be the name of the Lord.* Job. 1. 21.

And now (Bleſſed be the name of the Lord) *Deus abſtulit & Deus dedit*: The Lord has taken, and the Lord has given. For one, and that then an onely Son, lately taken into the Kingdom of Glory, he has given them another this day to be admitted into the Kingdom of Grace.

Which we being now ſolemnly going to do, give me leave ſolemnly to move and beſeech you all, That ſince the Prayers of the faithful are the means of Gods own appointing and hallowing for effectuating (through the merits and Interceſſion of Chriſt Jeſus) of this his own Ordinance, and for procuring the ſacred energy and influence of the Holy Spirit, to the pouring forth of thoſe various graces convey'd in the Adminiſtration of this Holy Sacrament; you would joyn in the contribution of your unanimous and hearty prayers, that God would be pleaſed to open (at this time) the Heavens, ſo as that the Holy Ghoſt may deſcend, to ſanctifie theſe waters, to hallow this Infant, to waſh away his original guilt and ſtains, to enrol him for a Souldier of Chriſt, and a Son of God.

And further, that if God in his infinite mercy

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ſhall pleaſe to prolong his life, and give him length of dayes (and we pray that his dayes may be many and happy) that he would throughout his whole life prevent him with his goodneſs, pouring out upon him thoſe Graces that may be needful for the holy and happy conduct of it through the waves of this troubleſome world, till ſuch time as he arrive at the land of everlaſting life, through Jeſus Chriſt our Lord.

That He may never break, or recede from this his Baptiſmal Vow; but that being ſtedfaſt in faith, joyful through hope, and rooted in Charity; He may grow from Grace to Grace, and ſtrength to ſtrength, till he become as eminent in his moral and religious, as he will be (if God bleſs him with life) in his civil and politick capacities.

And may theſe our Prayers upon Earth, be ratified in Heaven, by God the Father of our Lord Jeſus Chriſt; To whom, with the holy Ghoſt, in the unity of the ſame Godhead, be all Honour, Praiſe and Thanksgiving world without end. Amen.

The End.